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[p.228]

Framework of a hut.

I used as the basis of my description those huts which did not yet show signs of the rapid degeneration which are seen today in all areas of Namaland culture. In twenty years will there still be any mat huts like the ones described here? Gradually they will all be a patchwork of rags and discarded objects from white households as are those of Angra Pequena. And where formerly the huts were close together (67) in a

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67. P. Kolben, Caput bonae spei hodiernum etc.. Nürnberg 1719 (it was available to me in a German translation in Capetown).

circle, surrounded (66), (68) by a hedge of clipped thorn bushes and

66. Th. Hahn, Die Nama-Hottentotten. Ein Beitrag zur südafrikanischen Ethnographie, (Globus, vol. XII, 1867).

68. G. Fritsch, Die Eingeborenen Südafrikas, ethnographisch und anatomisch beschrieben, mit Atlas. Breslau 1872.

joined to form a kraal (//gaũs, !haĩs), and where now scattered groups of huts (!harigu) stand together, soon there will be straight streets easily supervised by police, just as in Keetmanshoop, and finally the last traces of the native dwellings will be swallowed up by the barracks of the locations.

B. Preparation of Leather

Before the white man came to the country skins of domestic and wild animals were the only materials used for clothing and blankets by the Hottentots. Today it is hard to find traces of this custom. The traces are there but you must know how to track them down; for example there are the skin sack dresses of the women who have not quite divorced themselves from the customs of their ancestors in spite of all printed material and bright cheap cloth, and who still preserve their karosses and skin aprons. Or out in the veld one can find traces in the huts of impoverished cattle herders who can only occasionally afford the luxury of European articles and the rest of the time carry on their handicrafts as the Hottentots did 50 years ago. I learned from such people.

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2: Schapera E-4, 5 (no date) 1930
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618 619 593 643 acknowledged as independent. As the families increased descendants of different brothers would group themselves more closely and form clans and even sub-clans. In this way a new tribe would gradually develop from a clan or part of a clan of the parent tribe.

Encampments and Dwellings

361 618 619 Small as the tribes were, their members were yet too numerous to remain together for long at any one spot. As a rule they were scattered over the country in smaller groups, each group consisting of a clan of the tribe, or even of some part of a clan. The older members of the clan, however, would always stay on at the headquarters of the tribal chief; and in this encampment the relative position of the different clans was strictly regulated by custom.

361 417 231 618 In the old days the main tribal encampment was in the form of a great circle.[1] The whole was enclosed with a great fence of thorn, in which were two gateways, one to the north, the other to the south. Within this fence and round the circumference were the huts of the people, each hut facing inwards to the centre. The huts of the chief and the members of his clan stood in the western portion of the circle, facing east, and on either side of them were ranged in fixed order the huts of the other clans, the members of each clan living close together. The great open space in the centre served as a fold for the stock at night. Special enclosures were made for the calves and the lambs, but there were no enclosures for the cattle and sheep, which just lay in front of their owner's hut till driven out to pasture in the morning.

361 592 The old camping order of the clans has long since been given up, but the order of camping of the families within the clan is still maintained in many instances. In any settlement of Hottentots may be found the huts of a number of men called by the same name and belonging to the same family group. These huts are ranged in order of seniority. The oldest brother with his wife, children, and dependents dwells furthest to the right, the youngest brother furthest to the left, as one stands, facing outwards, at the doorway of any hut. Near each of the brothers are grouped his immediate dependents, the married sons to the right, the oldest furthest to the right, the youngest nearest to the hut of the father, while on the left is any married daughter not yet removed to her husband's people and any widowed sister come home to live with him. Other dependents of various kinds are

[1] Hoernlé, *op. cit.*, 15–17, *passim*. For the Cape Hottentots, cf. Kolb, *Vorgebirge der Guten Hoffnung*, 109 and *passim*; Fritsch, *Eingeborenen Südafrika's*, 316 sq.; Sparrman, *Voyage to the Cape of Good Hope*, i, 195–7.

2: Schapera E-4, 5 (no date) 1930
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also grouped to the left of the man's hut, chief of whom are the */gan* or servants.

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The huts themselves (*omi*) are much superior to those of the Bushmen, and well adapted to the nomadic life of the people (Plate XIV).[1] They provide an airy shelter from the wind and the sun, are light in weight, simple in material and structure, and can easily be taken down, packed up, transported, and rebuilt. The skeleton is a frame of long light pieces of supple undressed wood. Twenty to sixty of these, according to the size of the hut, are planted vertically in holes dug into the ground in a circle of three to five yards diameter. Their upper ends are then bent inward and tied together in the centre, until the framework is complete. The whole frame thus approximates to a hemisphere, varying in height but averaging about two and a half yards. Its erection is the work of the men. Withes are now twisted round the structure, and fastened on outside. Over these are tied layers of rush mats constructed by the women from reed grass, usually *Cyperus sp.* The stalks of reed are bored through and sewn together with bark thread. The finished mats are then laid round and directly over the wooden framework. Long mats are placed edgewise on the ground and tied to the sticks, other mats are placed higher up and tied in a similar manner, and one or two additional mats form the roofing. The hut when complete is of beehive shape. It is cool in the summer, when the rushes contract in the heat and allow the air to play freely through the hut; perfectly dry in the rain, when the rushes swell and grip closely to one another; while a lining of prepared skins makes it snug and warm in the winter. When the camp is shifted, the structure is taken down; the mats are rolled up and the sticks are tied into bundles. They are then transported to the site of the next encampment on the backs of oxen, some of which are specially trained to carry packs, and are there again put together.

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The main entrance to the hut is usually opposed to the direction of the prevailing wind, and on the other side is left a smaller opening. The main opening can be closed by means of a piece of rush matting just fitting into it, and attached to a cross-pole situated about three feet from the ground. This mat door can be rolled up and fastened or let down. The position of the opening is easily changed from one side to another, according to the direction of the wind, by shifting the

[1] By far the most complete description of the Hottentot hut is given by Schultze, *Aus Namaland und Kalahari*, 227–32; cf. also Kolb, op. cit., 106–8; von François, *Nama und Damara*, 208–10; Hahn, "Die Nama-Hottentotten," 306–7.

2: Schapera E-4, 5 (no date) 1930
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342 mats of the hut. The floor in the interior is smeared over with a
[353] mixture of cowdung and blood, often renewed, and is covered with
skins. In the centre a depression is made as a hearth for the fire, and
[354 round this are stretched the mats or skins on which the inmates sleep.
513] To the right of the rear opening is erected a frame of four poles with
a net spread over them. On and under this are placed all sorts of
household possessions.

Family and Kinship

592 Each family has its own hut, where the children remain with their
595 parents till marriage. Occasionally a number of young girls share a
hut together, also even at times a number of boys, but this is not
general. It is much more usual for the members of the family to
remain together in the same hut until a new household is formed by
[594] the marriage of a son or daughter. The family in a narrow sense thus
comprises a man, his wife, and their unmarried children.[1] All the
Hottentot tribes formerly permitted polygyny, which, however, was
not practised to any great extent. More than two wives were seldom
found. Each wife had her own hut, in which she lived with her
children, while the husband stayed as a rule in the hut of his first wife.
594 Nowadays, the people are ostensibly monogamists. After marriage
the wife goes to live with her husband's people, although the husband
may stay for some time with her parents' group before finally returning
with her to his own home. Marriage is thus actually patrilocal, but
in exceptional cases, if there is good reason for it, the wife will remain
altogether with her own people, the husband joining them
permanently.

594 Each family has its own herds of cattle, sheep, and goats, and in
moving with them in search of water and grass will often act
● [361] independently of the rest. Nowadays it is largely the desire for
social intercourse that induces the people to form a camp, although
in the old days the need of protection against enemies must also have
been a powerful motive.

601 From the way in which related families still tend to camp together,
it will be seen that kinship is a factor of great importance in the social
life of the Hottentots. The relationship system of the people,[2] as

[1] Hahn, op. cit., 332; Kohler, op. cit., 342; Wandres, "Khoi-Khoin," 317; von François, op. cit., 212 sq.

[2] Hoernlé, op. cit., 17–23. The list of relationship terms given by Schultze, op. cit., 299–322, differs in some details from the above, and is not so complete.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

CHAPTER X

SOCIAL HABITS AND CUSTOMS

MODE OF LIFE AND SUBSISTENCE

Daily Routine

THE Hottentots in their independent condition derived their food supply from their cattle, sheep, and goats, from the game which they hunted, and from the smaller animals and wild plants gathered in the veld. In recent years most of them have lost their cattle, partly through purchase by other peoples, partly as a result of the wars through which they have passed; and in some cases they have taken to living round mission stations, where they practise agriculture in a small way by growing wheat, millet, maize, pumpkins, beans, and similar crops.

None of the independent Hottentots, however, ever cultivated the soil. They were dependent in the first place upon their herds and flocks for their well-being. Their life in consequence was nomadic.[1] They were always compelled to seek out pasture lands where they could find grass for their animals and water sufficient for their own wants and those of their herds. They therefore moved up and down the country in certain definite areas, following the grass and the water. Grass as a rule was more easily found than water, hence we see the different tribes laying stress upon the possession of waterholes, and otherwise taking little care to define their boundaries more closely. Their main encampments were situated along river banks or in the neighbourhood of springs and deep pools, and always in parts where grass grew most abundantly.

Even to-day the more independent Nama families still lead a nomadic pastoral life. As long as there is sufficient water and grass, a number of separate families may camp together; but when the available supply does not suffice, the people prefer to scatter, and wander away in smaller groups. In normal years their wanderings in their pasture grounds are regulated for time and direction by the experience acquired in the course of many years. In dry years movement is more urgent and necessary, and more families than

[1] Schultze, *Aus Namaland und Kalahari*, 253–4; *idem*, "Südwestafrika," 208; Hoernlé, "South-West Africa as a Primitive Culture Area," 24.

2: Schapera E-4, 5 (no date) 1930
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233 usual then trek away to new pasture lands. The change of residence
361 as a rule does not go very far, for the rights of neighbouring tribes have to be respected; but within the tribal lands movement is usually unrestricted.

233 The men fill their water-bags, made from the stomachs of cattle
361 or antelope, put together the last portions of veldkos and dried meat, and then, with the help of their wives and children, take down
484 their huts, roll up the mats, and tie the sticks into bundles, which
492 are all fastened with straps on the backs of pack-oxen. Other oxen
[415] bear the household possessions and utensils, others again are ridden by the women and those too weak to go on foot, and the caravan sets forth. The adolescent children drive the calves and small stock slowly before them, so that the animals can pasture by the way and the lambs keep up with them. The drivers of small stock therefore break up in the morning before their elders. The horned cattle are driven too fast on the march to feed for any length of time, and hence are turned loose when a halt is made at night. The women
[222] as they go along seek edible bulbs and berries, while the men supervise matters in general; and so they roam on till a suitable spot for the new encampment has been found. As long as sufficient water and grass are to be had, the people will remain camped in the most desolate spot imaginable; but when the need arises they will move on again. Their encampments are never permanent.

462 The principal occupation of the people is to look after their herds
512 and flocks. Even this is light, and employs only the younger members of the family or the servants. The men spend most of their time
517 in hunting or in visiting their traps and snares. When not pressed by hunger, however, they will remain about the huts, perhaps occupying themselves in the manufacture of weapons and utensils, or else is chatting to one another, with the inevitable pipe circulating among them. The women go out seeking veldkos,[1] or busy themselves at home with such domestic tasks as the weaving of mats and the working of skins. In this way the day is spent somewhat
512 leisurely. Only with the sinking of the sun and the return of the
517 herds from pasture does the camp liven up. Somewhere, perhaps, there is a feast needing to be celebrated, and dancing and music help to make it joyful; or, after the evening fire has been lit, the food prepared and eaten, the older people assemble round one of the fires to smoke and talk about the cattle or hunting, tell narratives of personal adventure, and so on, the younger men try their strength in wrestling

[1] [i.e., various wild bulbs and roots. – Analyst]

4: Hoernlé E-5 (1912-1913)1925
FX13 Hottentot FX13
Nama

161 blood, and there is no accurate estimate of the numbers belonging to the different tribes. The Swartboois, whom I visited in 1923, numbered a little over 200. The Rooi Natie cannot count 100 adherents, while the Berseba Hottentots now claim over 3000 adherents. Most of the Hottentots are, as a matter of fact, scattered about over the length and breadth of the country among the farmers and have no longer any tribal allegiance, for it was the deliberate policy of the German government to break up the tribes.

619 The present administration has set aside certain reserves for
361 the remnants of the Hottentots. Three of these reserves are already established, viz., a large one for the Berseba Hottentots, a smaller one for the Bondelswarts, and a small one for the Swartboois in Franzfontein; and besides these there are some farms which have been given to small remnants of other tribes. In addition, a number of Hottentots of various tribes are to-day to be found in the territory of the Rehoboth Bastards, while one tribe, the *!Khara Gei Khoin*, slipped across the border into British territory during the German-Hottentot war. The few survivors of this tribe are wandering to-day in the southern Kalahari. I have never come in contact with any members of this tribe.

178 It is obvious that the culture of a people so much harassed has suffered very greatly. It is, in fact, in the last stages of decay. After the rebellions against the Germans, the tribes were not allowed to keep "great stock," i.e., cattle, and only a limited number of sheep and goats, so that the old pastoral life fell more and more into decay. The people all claim to be Christians, and the influence of the Dutch, with whom they have long been in contact, can be traced in all of their institutions, even in their kinship system.

128 The social organization which I am about to describe, therefore, relates almost entirely to the past. The details of it have been gathered with great difficulty from the old headmen of the tribes, and much of it is little known to most of the younger generation.

621 If we study what I have called a tribe more closely, we shall
614 find that in all cases it is composed of a number of patrilineal sibs,

4: Hoernlé E-5 (1912-1913)1925
FX13 Hottentot FX13
Nama

614 621 that they have been very much exposed to incoming influences. To-day they have all Dutch surnames. I have, however, been able to collect some of the old Nama names which were in use before the European surnames came into common use. The chief's sib has now the surname Christian, and they call themselves the *!Gami ≠Nun*. The Matros family have the Nama name *Tsububin*. The Aprils are the *!Nanin*. The Hackskind family takes its Dutch name from a translation of the old Nama name *!Noarin* (*!Noas* = the heel). Another sib is called the *!Nurubin;* a third the */Nabasin*, another the */Arimun*, who to-day also have the surname Christian. In giving me these names the old headman, Christian, gave me the fountains in the Bondelswart territory which were known as the headquarters of these different sibs.

The Orlam tribes, that is, the tribes who came into the territory from the south, have all surnames taken from Europeans, such as the Izaacs, the Goliaths, the Christians, the Hendricks, and I have found it impossible to get their old Nama sib names from them. In the *Zeitschrift für Vergleichende Rechtswissenschaft*, Band 15, 1901, however, there is an account of the sibs of the /Hobesin, given by the then Bezirkshauptmann von Burgsdorff in answer to a questionnaire sent out by Dr. Kohler. According to him there were seven sibs among the /Hobesin:

1) */Khowan* (families: Witboois, Dragoners, Hanses, Kaisers).
2) *!Amin* (Izaacs, Gertses, Zals, Banks, Vishers).
3) *Dausan* (Jods, Classens, Stewes, Sewis, Jahrs).
4) *!Noresen* (Jantzes).
5) */Kharan* (Piqueurs, Marius).
6) *!Hawe* ≠Nun (Romans, Jacobs, Links).
7) */Khorin* (Pitters, Fredericks, Jochems, Links).

This evidence from the Witboois is sufficient to show that the structure of these tribes from the south was essentially the same as that of the tribes of the Great Namaqua.

361 The families claiming to belong to a sib still tend to live together, though the old original camping order has long been given up. Information from many sources, however, enables one to reconstruct the old encampment, and this reconstruction agrees

4: Hoernlé E-5 (1912-1913) 1925
FX13 Hottentot FX13
Nama

with information given to us by the early travellers among the Hottentots. 361

In the old days a Nama encampment was in the form of a great circle. The whole was enclosed with a great fence of thorn in which there were two gateways, one to the north, the other to the south. Within this fence, round the circumference, were the huts of the *!Haus*, or tribe. There might on certain occasions be a whole tribe encamped in such a manner, and, in any case, there were usually some representatives of each of the sibs at the chief's headquarters, though there might be other encampments in other parts of the tribal territory. In the great open space in the centre the cattle were herded at night. Special kraals were made for the calves and the lambs, but neither now nor in the past did the Hottentots make kraals for the cattle or the sheep. These animals just lie in front of the owner's hut for the night.

The following is the order in which the sibs of the Swartbools camped. In the western portion of the circle stood the huts of the chief's sib, facing east. On his left, as one faces east, came in order the *!Oa Gaon*, the *//Naigaman*, the *!Gurusin*, the */Gari Karin*, the *!Neise ein*. On his right in order came the *Goamun*, the *//Khau Tanasen*, the */Gari Gein*, and the *!Ga ei Tanasen*, meeting the *!Neise ein* in the east of the circle. The Topnaars encamped in the order *//Hornibin Gein*, *//Hornibin /Goan*, *!Noraban*, */Ubuxan*, */Heibin*, starting from the *//Hornibin Gein* in the west and continuing round the circle to the left. 621 614

Through the whole course of Nama history the sib was the strongest social unit the Nama ever attained. Time and time again a strong sib would go off on its own, asserting its independence of the others, and sib loyalty was always stronger than tribal loyalty. It is no wonder, then, that the chief among the Hottentots was little more than *primus inter pares*. He was acknowledged to be the head of the senior sib and, if a person of fine character, was accorded a great deal of respect, but the heads of the other sibs acted as his council and he could not do much without their coöperation. The whole conduct of affairs, then, in a Nama tribe was, and is, the concern of the older men of the tribe. [622] [623]

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

According to statistical returns the Nama tribe numbers 21,000 souls. Half a century ago their number was estimated at 10,000. It is thought that the Nama do not belong to the tribes which are becoming extinct, for their disposition enables them to change their mode of life from a nomadic one to an industrial and settled one with more ease than is the case with the Herero.

IV. Mode of Living and Culture.

1. The oldest form of Nama hut is the dome. In order to construct such a dome-shaped hut they bend moderately thick wooden poles and erect these in a circle 3-4 metres in diameter, driving them into the ground surprisingly quickly by means of a stick made for that purpose. When every hole is furnished with a pole, these are bent inwards evenly and fastened together by means of leather straps; then poles of the same thickness are tied horizontally round this trestle. Rush matting is now placed over the trestle and fastened to it. As according to the arrangement of the huts their villages exhibit a circular formation, an opening in the hut —towards the inside of the village—is left uncovered so as to serve as an entrance. This opening may be closed by means of a piece of rush-matting which just fits into it and is fastened to a cross-pole suspended about three feet high, which can be rolled up and fastened or let down. In a minimum of time such a hut can be pulled down, packed on an ox and erected at the new site in a day. It has this advantage too that it is very airy and yet protective against the inclemency of the weather, as the rush swells with the first drops and practically entirely shuts out the rain. The rush hut is just the ideal residence for a nomadic tribe with no fixed abode.

These huts have become rare in the present day as rush is not often obtainable. Instead of rush they now use sacking, pieces of tin they have picked up, etc. The building of four-cornered huts with one or even two rooms made of wood or corrugated sheet-iron is becoming more and more popular.

2. The furniture consists of the so-called "Katel," a wooden frame with a network of leather straps connecting the four sides, used as a bed. In olden times their bed was merely a slight excavation in the floor of the house, but the more comfortable bedsteads of the white man appealed to them. Tables and chairs are not unusually found in the Nama huts, but it very seldom happens that a woman is found sitting on a chair. It is the privilege of the men to make themselves comfortable on the low little wooden chairs with seats made of leather thongs. The visitor to a neighbour for a little chat often carries his chair with him or has it carried by one of the children.

6: Hoernlé E-5 (1912-1913)1923
FX13 Hottentot FX13
Nama

THE EXPRESSION OF THE SOCIAL VALUE OF WATER AMONG THE NAMAN OF SOUTH-WEST AFRICA.

BY

MRS. R. F. A. HOERNLÉ, B.A. (*née* MISS A. W. TUCKER).

Read July 13, 1923.

312 231 It seems hardly necessary to emphasise, before a South African audience, the importance of water in a country like South-West Africa, the home of the Naman. They are a pastoral people, to whom "God gave cattle as their grass," as one of them put it to me, so that a good supply of fodder and water are the two essentials of their existence. Grass is often easier to find than water.

133 132 231 When Moffat, over a hundred years ago, inquired of a traveller in South-West Africa what the country was like to which he was journeying he was told: "Sir, you will find plenty of sand and stones, a thinly scattered population always suffering from want of water, on plains and hills roasted like a burnt loaf, under the scorching rays of a cloudless sky." That is a pretty good description of the country in the south which is the home of the Naman, in its normal condition, yet it only wants a few regular showers of rain to convert it into a veritable sea of grass, such as it is now after the wonderful season of rain that is just finished there. Grass there is enough for animals, wild and tame, for at least three years to come, yet long before that time much of it will have become inaccessible, or would have done under primitive conditions, because it will be too far removed from the nearest available water. Ten years ago, when I was travelling through the Richtersveld in a season of great drought, we came upon secluded spots where there was grass in plenty, which was still nourishing enough in spite of the fact that it was dry, yet the natives were creeping miserably along the rugged banks of the Orange, feeding their animals on the quick grass at the edge, for they did not dare to move away from the precious water. This sort of experience makes one realise vividly that it is water which must be the first thought in planning any settlement, or in deciding on any trek, and the quantity of water available will determine the numbers which can settle at any one spot and the length of time during which they can stay there.

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NOTE.—It has not been possible to indicate the tone of the Hottentot words in all cases where it was necessary, owing to typographical difficulties. Also, it was not possible to indicate a nasalized u for the same reason.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

After the conclusion of all these festivities, the chiefs were presented with red coral beads, copper sticks and copper plates, and each one in addition with a roll of tobacco. But the common Hottentots had to remain content with the entertainment just described. Then, after some had slept for the night in the Fort, they all again went away together, except for the above-named Harry, who remained there for another three or four days. This Harry also speaks a little English, which he learned through intercourse with the English at Bantam in India, where they have a fortress to which he sailed from the Cape in an English ship;[288]) but returning again later on to the Cape, he once more rejoined his people.

COCHOQUAS OR SALDANHARS.

The Kochoquas[289]) are called Saldanhars by our countrymen, because they have always dwelt mostly near and in the valleys of Saldanha Bay, eighteen miles north-west of the Cape. They are settled in fifteen or sixteen different villages, about a quarter of an hour's distance from one another, and all told inhabit four hundred or four hundred and fifty huts. Each village consists of thirty, thirty-six, forty or fifty huts, more or less, all placed in a circle a little distance apart. The Saldanhars for safety keep their cattle in the centre of the village (at night). They own a large collection of cattle, well over a hundred thousand in number, and about two hundred thousand sheep, which instead of wool have longish coloured hair on the body.

All the Kochoquas or Saldanhars are under a chief or king with the title of *koehque*, which means a king of the nation of Hottentots living up to within about fifty miles from the Cape, such as the Gorachouquas or Tobacco Thieves, together with the Goringhaiquas or Capemen,

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however, do not always remain in one spot, but move about from one place to another for a change of pasture" (*Letters desp.*, iii, 240). Elsewhere he speaks of them as having "cattle like grass on the field" (*Letters desp.*, iii, 93). They consisted of two divisions, one under Oedasoa, the other under Gonnoma; and it is evident from the records that on occasion these divisions acted independently of each other (e.g. D., June 20, 1659). Oedasoa claimed to be "paramount chief" of the Kochoquas, Chariguriquas, and the Peninsula tribes already mentioned (D., Dec. 1, 1661). The main headquarters of Oedasoa was near Mosselbank River, on the west of Paardeberg, and that of Gonnoma on the Berg River near the modern Riebeeck Kasteel; but they often wandered far away, even much beyond the pasture-lands of the tribe next to them (Maingard, *S. Afri. J. Sci.*, xxviii, 495).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

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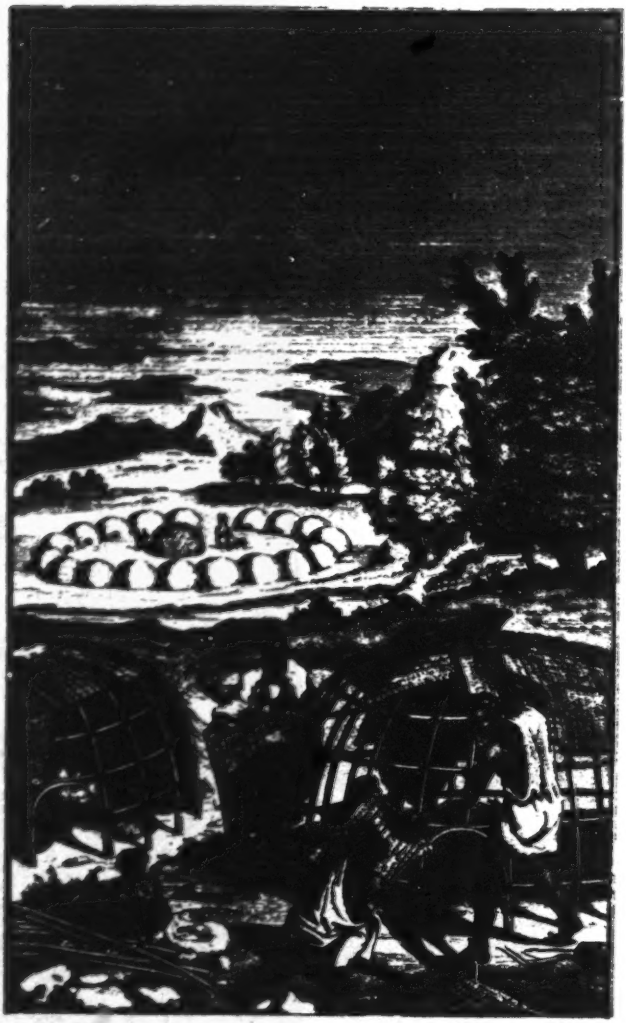

How the Hottentots build their Huts.
(In the background is a representation of a kraal.)
[*After Kolb.*

[facing p. 116]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

They commonly wear ornaments on their head, or else, as we do with poodles, they shave their hair into full moons, crescent moons, or stars. On their foreheads they wear corals, serrated shells, bronze coins, and knotted hairs of cows and other animals, etc. Almost all, except the very poor, wear necklaces of coral, glass, or bronze beads. These they acquire from the Noble Company in exchange for prime cattle. On their elbows as a rule they wear ivory bracelets, on their wrists copper ones.

CHAP. XII.

Buildings.

Apart from their huts they have no houses, nor shelter, nor dwelling-place, for they are always engaged in pasturing their herds and flocks, and are accustomed to wander through uncultivated wildernesses. Their little cabins have but one opening, and their roof and gable and walls consist of the leaves and stalks of the African gladiolus, the bulbs of which they eat instead of bread (our countrymen call it Hottentot's bread). They are so closely built that they protect the dwellers from rain and other inclemencies of the weather. Poles, gutters, and shingles are made from small branches of trees. The porch is arched and winding. Each husband digs out a hollow on the floor, in which, as on a bed, he spreads a sheep-skin; he then wraps himself up in another sheep-skin so cosily that neither head, nor foot, nor hand can be seen, assuming the posture naturally taken by the child in the womb. The wife sleeps higher up on the edge of the man's hollow bed. This little cabin holds fifteen, sometimes more, lodgers. They place the huts on hill or plain, or among trees on the banks of rivers, and lay them out in a circle at a distance of five or six paces from one another. In this way they protect the cattle, which are enclosed within these bounds, from the attack rather of wild beasts than of an enemy. But when the chiefs give the signal to move to a new place, they warn their subjects by kindling huge fires. Then the women alone collect all the stock, and all the gear which at other times is cast into leathern bags and carried on their own shoulders, and place them together with the hut on pack-oxen, while the men drive away the forces of the enemy.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

The chief riches of the natives in our parts are arms and cattle. They have no fixed abodes, but move from place to place carrying their homes with them on their wanderings. Their oxen, travelling at a very rapid pace, carry all their burdens, even men and pack-saddles, on their backs. Where meadows and pastures invite the flocks and herds, there they scatter themselves with their little huts, living the life of wandering friars. Till even shadows fall they pasture their flocks; at night they enclose them, as I said above; then to the clapping of hands and stamping of feet, with wanton gestures they ply the dance beneath the presiding moon far into the stilly hours of night.

When changing their terrain they abandon those enfeebled by sickness or age. The man to be left is shut up in a hut with a supply of provisions, water, and fire to furnish forth his funeral feast, but destitute of every other aid. This singular cruelty is practised by the natives near us, who are the most barbarous of their race. They regard neither sex nor kinship in thus rejecting all obligations to maintain the sick and old.[72])

The women make the huts, and in this wise. Numerous rods and poles are fixed in the earth and bent over in the shape of an arch, forming a hemispherical, convex, tortoise-shell-like frame. The sides are woven across with pliant withies. The hut is about five feet high, the diameter does not exceed twelve feet, and there is a little door three feet high looking to the East. The huts are covered with skilfully woven mats of rush or reed, or sometimes even with skins to afford protection against the inclemency of the sky and the raging winds. This roof covers the whole household, including the newborn lambs and the cows with their calves. In the centre is an ever-glowing hearth to keep all warm and cook the food, and there for the most part the native women pass their time, discharging their hearts in gossip, and laughing and joking, the best of friends and cronies. Picture to yourself the elegant salon!

The women also make earthenware vessels quite skilfully out of moistened clay. They dig up the clay and carry it home, where it is cut up into portions the size of a walnut. These are placed on a skin and sprinkled with a little water from time to time to prevent them getting too dry, and exposed to the sun for two or three days. They are then kneaded into cylinders, like bottles, each an ell in

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enough food to support their aged parents. "But sometimes," he adds, "even if there was food enough, and if people, especially women, who had cattle of their own, gave suspicion that they secretly did mischief by practising witchcraft, they were left to die from starvation" (*Tsuni-//Goam*, 86, 74).

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

For fully fifteen years, the Links continued to occupy the Saltpan and the country around. This relative stability of their occupation was in a large measure due to the establishment of a Mission Station near the Saltpan by the Berlin Missionary Society.

Saron—that was its name—was founded in June, 1847, by Johann Schmidt, who discovered a large field opening up to his activities. Besides the kraals of the BaMairi—a branch of the Batlaping under Matlabane—the Links themselves were estimated to number at that time 1,600.[15] This large population lived in important but scattered groups under their separate captains. At Saron itself, Gert Hareip, a tall, imposing old man of over ninety years of age and his son, also named Gert, ruled.[16] Further to the east, along the Bamboes Spruit, a northern tributary of the Vaal River, was another numerous section of the tribe under Oerson,[17] and to the south of the Vaal River, near its junction with the Vet River, some more kraals, possibly under Hermanus Links.

To hold together such large and widely-flung numbers of Korana in whom the peculiar conditions of their economic life,—a purely pastoral one—and in a dry country of poor pastures, had ingrained, for centuries, the necessity of nomadic habits, was the great and pressing problem of the Mission. The letters and reports of Johann Schmidt to[18] the parent Society in Berlin are a long and woeful tale of his pathetic efforts in the struggle to keep them near the Word of God. On one occasion, when he had absented himself for a few days to visit his colleague, Rev. Ross, he found on his return all the little rush-mat huts packed away and the station nearly deserted.[19]

Old Hareip, in the characteristic Korana manner, within three years, had wandered eighteen times for distances varying from half a mile to three miles from the station.[20] He was obdurate to the good words of Schmidt and had become inimical to the teaching of Christianity among his people.

Nor were the century-old habits of a wandering life the only difficulty. A war or rather a cattle-lifting raid of the Links against the

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15 B. M. J. 1848, p. 36-37.
16 B. M. B. 1853, p. 80.
17 B. M. B. 1853, p. 81.
18 B. M. B. years 1848-1854.
19 B. M. B. 1850, p. 202
20 B. M. B. 1853, p. 84.